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ABSTRACT

The "Goldfinch" is a magazine that introduces young children to different aspects of Iowa history. Each issue contains articles to provide in-depth knowledge of a topic about Iowa. The focus of this issue is "Iowa Festivals." Hard work, fun, and the opportunity to raise money for community projects are all a part of organizing a festival. The journal invites the reader/student to become a history detective and examine a variety of Iowa festivals by asking how they got started and what they mean. The magazine provides activities and projects for students. Each festival featured has Iowa roots and serves a purpose for the community in which it takes place. Articles included are: (1) "Iowa Festivals on Parade"; (2) "Food Festivals-Let's Eat!" (3) "Spring Into the Past"; (4) "Mesquakie Powwow Keeps Traditions Alive"; (5) "Festivals Put Iowa History on the Map"; (6) "Clowns, Soldiers, Explorers, & Bank Robbers: Iowa Celebrates People"; (7) "Hoboes Find a Home in Britt"; (8) "Art and Music Festivals Commemorate--and Inspire--Creative Iowans"; (9) "Nordic Fest"; and (10) "Iowa Festivals in Motion." (BT)

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# Iowa Festivals.

by

Millie K. Frese

Iowa State Historical Society, Iowa City

SO 030 569

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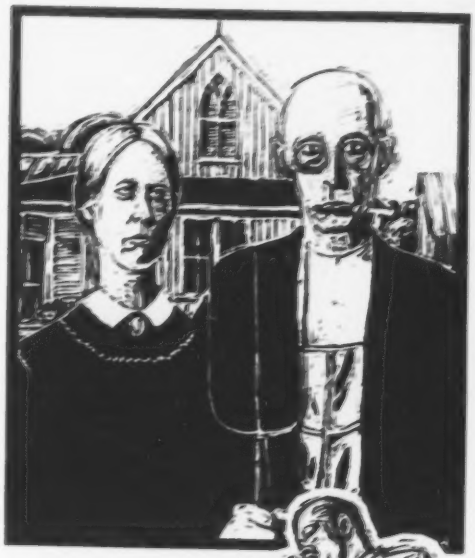
# THE Goldfinch



## IOWA Festivals

# Festival

## What's a festival?

(fĕs´tə vəl) *n-*

## Depends upon whom you ask.

Dictionaries offer definitions including, "a time of rejoicing and feasting, usually in memory of some special event," or "a day of special celebration; happy holidays."

An **anthropologist** might explain that a festival is an event marking changes in the seasons or mid-season transitions. Festivals are a human attempt to control times of potential natural disorder and chaos—like Halloween or April Fool's Day—by intentionally turning the normal course of life upside down. Festivals pump new life into a community, reinforce identity, and allow people to indulge in crazy behavior for the duration of the festival.

Ask people who are helping with a festival in their town and the answers will likely focus on hard work, fun, and the opportunity to raise money for special projects within the community.

This issue of *The Goldfinch* is all about Iowa festivals. Some festivals celebrate individuals who have made significant contributions to their communities. Some festivals are tied to changing seasons, and others to changing times.

While waiting for the Pufferoilly Days parade in Boone, Iowa, freelance writer Lin Ly saw a person with a T-shirt that proclaimed, "Everywhere you go there is history." Remember that—and have a great time as you explore festivals and history in your own community.

*–The Editor*



THE Goldfinch

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EDITOR: Millie K. Frese
PUBLICATIONS DIRECTOR: Shaner Magalhães
EDITORIAL ASSISTANT: Benton Sen
ILLUSTRATION: Mary Moye Rowley
COVER: Kris Atha

CONSULTING EDITORS: Sarah Macht, museum education coordinator, SHSI (Des Moines); David R. McMahon, Department of History, University of Iowa; Steve Ohrn, historic sites coordinator, SHSI (Des Moines); and Rachelle H. Saltzman, Ph.D., folklife coordinator, Iowa Arts Council.

CONTRIBUTING WRITERS: Jill Esbaum, Dorothy Francis, Katherine House, Cheryl Fusco Johnson, Lin Ly, Bridgett Williams-Searle, and Jan Wolbers.

EDUCATORS' ADVISORY BOARD: Carol Dighton, West Delaware Middle School, Manchester; Janice L. Gobble, Danville Elementary School, Danville; and Clen A. Lincoln, Fair Oaks Middle School, Fort Dodge.

CHILDREN'S ADVISORY BOARD: Ben Butler, Cedar Rapids; Sarah Frese, Danville; Emily Johnson, Fort Dodge; Jessica Myers, Coralville; and Jeff Zittergruen, Van Horne.

SPECIAL THANKS TO: Johnathan Buffalo, Mesquakie Tribal Historian; Prof. Malcolm Rohrbough, Department of History, University of Iowa; and Sister Pat Siepker, Marquette Elementary School, St. Paul, Iowa; and Bonnie Wilmesmeier.

CREDITS: The characters Wild Rosie and Goldie created by SHSI exhibit designer Jerry Brown.

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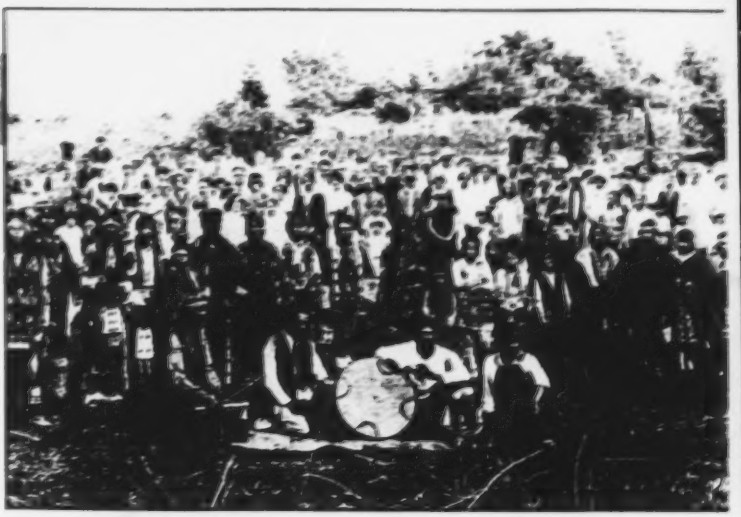

This photo of Mesquakie Indians was taken at the powwow near Tama in 1927. The Mesquakie Powwow started as a tribal corn harvest festival. Opened to the public in 1916, the powwow evolved into a celebration which attracts American Indians and other visitors from across the United States. Read more about it on p. 10.

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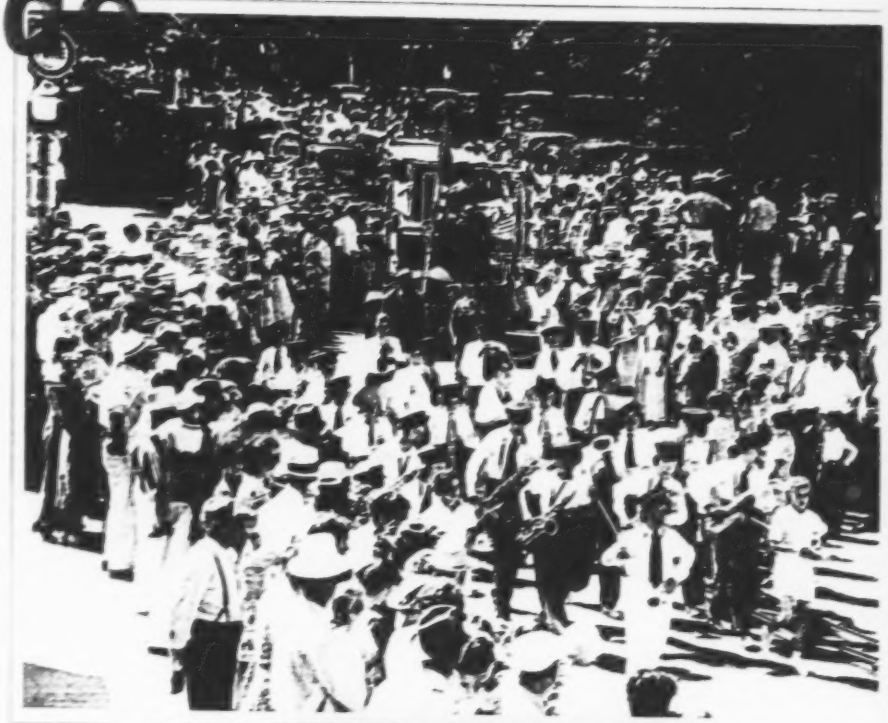
# Iowa Festivals On Parade

Springtime in Iowa in the late 1800s was cause for celebration. People isolated by months of winter weather eagerly renewed community ties. "Churches and lodges held so many ice cream and strawberry lawn festivals that papers merely noted the hour and date," wrote historian Lewis Atherton.

Some things never change.

Research and writing for this issue of *The Goldfinch* began in the summertime, the height of festival season in Iowa. Newspapers across the state announced festivals, fairs, jamborees, and every kind of "days" you can imagine—such as frontier days, old settlers days, pioneer days, or heritage days. There were even days set aside in honor of strawberries, watermelon, sauerkraut, and sweet corn, too.

Many Iowa festivals feature common attractions. Parades draw crowds to see marching bands, floats made of chicken wire and paper napkins, clowns, horses, politicians, and the royal kings and queens of summer. There are rides, shows, good things to eat, historical demonstrations, or battle reenactments. Whatever the attractions, one thing all festivals have in common is the belief that life in Iowa is something to celebrate.



Spectators watch the 1938 Hobo Days Parade in Britt, Iowa.

## A glimpse into the melting pot

If you've studied Iowa history, you've probably learned about American Indians who called this region home. You've read about pioneers who dreamed of farming the prairie. You know when Iowa became a state and have learned about political leaders, capitals, and state symbols. If your history lessons have focused on the "Big Picture," the line-up of festivals throughout the year offers a look at history from a different perspec-

tive, showcasing the people who live, work, and play in everyday Iowa.

Nineteenth-century America became known as a melting pot—a place where people from all over the world blended their lives and traditions into an American culture. Many early immigrants learned English and adopted the clothing and customs of their new home to appear fully "Americanized." But often their hearts were torn between the relatives and home they left behind and the hope of starting over in a new land. Instead of describing 19th century America as a melting pot, many historians now prefer the idea of a "salad bowl," where colors, textures, and flavors combine to create something new, but the character of individual ingredients isn't lost.

Festivals celebrating Iowa's ethnic roots gained popularity after World War II when people became more interested in discovering (and sharing) the ethnic flavors of their heritage. People also had more money to spend on nonessential things like entertainment. Festivals may not provide a perfect picture of the peoples, traditions, events and customs that built Iowa, but if you look beyond glittering midways that are often part of today's festivals, you'll find a sampling of the diversity that is ours.

### What do they mean?

Sometimes the meaning of a festival gets lost in the celebration. Take Chief Wapello Days, for example. Every summer, on a Saturday in July, people line the streets of Wapello in east-central Iowa for the Chief Wapello Days Parade. The festival crowns a young chief and princess who lead the parade.

The event is a community tradition. It celebrates the city's birthday and the Fourth of July, too. But many of the people along the parade route aren't sure, exactly, who the real Chief Wapello was, or why there is a festival (not to mention an Iowa town, county, and lake) named in his honor.

"I don't know much about it," one spectator admitted to a reporter covering the festival. "We've done it all our lives," said another.

*The Goldfinch* invites you to become a history detective as you examine a variety of Iowa festivals with these questions in mind: How did they get started? What purpose do they serve within their communities? Why do they continue? Once you've sampled the festivals described in the magazine, your challenge is to go beyond the pages and investigate festivals in your own community.

## Chief Wapello

- Born in 1787 in Prairie du Chien, Wisconsin.
- Ruler of the Sauk tribe in what is now Wapello County.
- His home overlooked the Des Moines River and was located where Ottumwa High School now stands.
- Died in 1842 while hunting near the Skunk River.

## Digging Deeper

**❶ Are there festivals in your community that celebrate historic events or people? Are there ethnic festivals in your area?**
**❷Do you know how they got started and why they continue?**
**❸ Do some research and share your findings with *The Goldfinch!***

# Let's Eat!

What would Decorah's Nordic Fest be without *romegrot* and *lutefisk*? Or the state fair without funnel cakes and food on a stick?

Good things to eat are an important part of many Iowa festivals. But for some celebrations, a featured food is the main attraction.

In August 1998, more than 30,000 people ventured to West Point—a southeast Iowa town with a population around 1,100. Visitors buttered, salted, and ate tons of free sweet corn. This was the 46th year for the Sweet Corn Festival, and you could tell who'd been there before. Many corn fest veterans arrived with bottles of spray butter in their back pockets and brought sets of the little forked handles you put in the ends of the cobs to make them easier to grasp. What started as a community steak fry has grown over the years into southeast Iowa's biggest picnic.

**Like many other festivals around the state, West Point's sweet corn celebration succeeds in part because of hours of volunteer labor. Kids like Brian Fedler help get the job done.**

**Festivals like West Point's sweet corn celebration:**

- strengthen people's ties to their community
- give communities a sense of identity (West Point, for example, is "known" for its corn festival)
- help people work together to raise money for special projects within the community.

Brian Fedler, 12, is in sixth grade at Marquette Elementary School in St. Paul, Iowa.

# help make it happen

Imagine a big semi-trailer dumping 17 tons of sweet corn on a one-block section of a street in your town. How about shucking all that corn?

Every year since I was old enough to walk I have helped shuck corn for the West Point Sweet Corn Festival. This job is a real community effort. It's a time of family reunions, meeting old friends, making new friends, and supporting an event that brings in the money we need to make improvements in the city.

The night before the festival begins, everyone takes their places on benches circling the mountain of corn dumped in the street. It's 5:30 p.m. and the air smells like you are in the middle of a cornfield. The husks squeak as they're torn away from the bright yellow kernels hiding underneath. My hands get sticky from the milky juice that comes from the corn. That makes it hard to get the silk off the cob.

Once the corn is shucked it is put in plastic crates. When the crates are full, they are carried to a large metal tank filled with ice water. The crates are lowered into the ice water and left there for 5 minutes. When the crates are removed, we carry them to a big refrigerated semi-trailer where the "coolest" job is stacking the crates inside. It's about 8:30 p.m. when the backhoe moves in to clean the husks from the street. The husks are sent to a nearby farm where they are fed to livestock.

The corn stays in the cool darkness of the semi waiting for someone like my dad to throw the doors open, grab the first crate, and toss the ears into the boiler for 10 minutes. After a butter "bath" the corn is put into trays and served to thousands of visitors.

Each year I look forward to helping shuck the corn. But the best part is sinking my teeth into those big, juicy kernels and memorizing the wonderful taste of another West Point Sweet Corn Festival.

– by Brian Fedler



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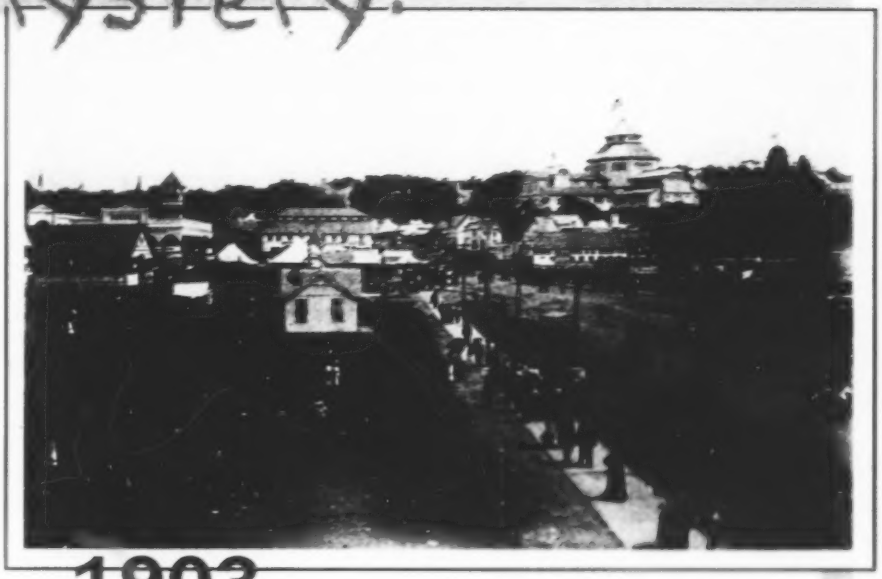
# History Mystery: Then & Now

These two photos were taken at the same Iowa festival—95 years apart! This event happens every year in August. It is a showcase for the best of everything Iowa has to offer. What's hot at this festival besides the weather? Agricultural exhibits including cows, pigs, bees, goats, horses, sheep, crops, and machinery. Samplings of arts, crafts, and technology. Rides, shows, stunts, and races. If you can imagine it in Iowa, you'll find it at this festival.



**1903**

**1998**

## What is the Festival?

**Be a photo detective...**

**❶ What differences in clothing do you notice in these pictures?**

**❷ Are there differences in the ways people get around at the festival? Similarities?**

Photos: SHSI (Iowa City)

Answer: The Iowa State Fair

SHSI (Iowa City)

# Spring Into the Past

Dust off your klompens and starch your muts—it's Tulip Time!

Since 1935, the city of Pella has celebrated spring in a big way. For three days each May, thousands of visitors are treated to bright beds of tulips and towering windmills. They enjoy Dutch food, music, and dancing, along with two parades daily.

But the Tulip Time Festival is much more than a celebration of springtime. It is also a tribute to Pella's Dutch settlers.

Led by Dominie Scholte, 700 Hollanders left the Netherlands in 1847 seeking a new home and religious freedom. After crossing the Atlantic Ocean, they traveled down the Ohio River by boat and barge to St. Louis, then up the Mississippi. In Keokuk, they packed their heavy trunks into sturdy wagons and headed overland to Pella, which means "City of Refuge."

Over the years, occasional celebrations were held to honor the town's founders. It wasn't until 1935, however, that the students of Pella High School presented an operetta featuring elaborate Dutch costumes and traditional songs. The townspeople were so impressed that they made the decision to hold an annual Tulip Time each May thereafter.

John Res, a Dutch bulb grower, came to America to help the citizens of Pella design the tulip beds for which the city has become famous. Extensive plantings decorate the parks, businesses, and private

–by Jill Esbaum

yards of Pella. The historic Scholte home is surrounded by 31,000 tulips! After it blooms, each bulb must be dug up and replaced by summer flowers. The thousands of carefully stored bulbs are replanted each fall.

Throughout the May festival, the streets of Pella are filled with people in colorful costumes representing different regions of the Netherlands. The stiff, white hat, or *mut*, worn by a Dutch woman does more than cover her head. It also tells a story. The style of the mut and its decorative touches identify which region of the Netherlands a woman is from. Also, if her mut's straps are tied under her chin, she is married. Single girls wear their chin straps untied to show that they are unattached.

Every afternoon, sidewalks are jammed as the popular Volks Parade gets underway. To begin the parade, the Burgemeester (Mayor) and the Town Crier stroll down the street side by side. One carries a long-stemmed pipe while the other rings a handbell. Behind them are floats, marching bands, and street vendors peddling chickens, cheese, and tasty baked goods. The hollow clip-clop of wooden shoes, or *klompens*, fills the air as hundreds of school children parade by.

"De kippeboer," or chicken vendor, is a Pella Tulip Time parade tradition. Portraying the chicken vendor in this circa 1950 photo is Tunis Kempkes. He wears a basket on his back to carry chickens, just as people did in Holland long ago. With him is his grandson, Donald Paul Vermeer. Traditions like "de kippeboer" come alive during the festival so that kids can learn what life was like for their ancestors, and festival visitors can sample a different ethnic tradition.

Photo: SHSI (Iowa City) George Vfr Steeg Collection

Then, costumed citizens grab brooms and scrub the streets clean with buckets of water attached to wooden yokes resting across their shoulders. This is the traditional preparation for the arrival of the Tulip Queen and her court. Chosen for this honor are local high school girls, who dress in Dutch costumes to promote the activities and traditions of the city. In 1936, the very first Tulip Queen was Dominie Scholte's own great-granddaughter, Leonora Gaass.

The parade is repeated each evening during the festival, when streetlights are dimmed to highlight the thousands of sparkling lights that decorate each float.

Pella's Tulip Time Festival, a tribute to the city's rich Dutch history and heritage, has endured for more than 60 years, filling its citizens with affection, pride, and respect for the traditions of their ancestors.



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# Mesquakie Powwow

## Keeps Traditions Alive

The sun begins to set. Drumbeats start. Drummers sing an ancient honor song. Native American dancers follow flags into the dance circle. First elders, then honored guests, then men, women, and kids in brightly colored outfits dance past the crowd in the bleachers. Everyone keeps time with their hands and their feet. Some men wear huge headdresses. Women wear shawls and carry fans made from feathers. Girls jingle as they dance, shaking the silver beads on their dresses. Boys stomp by, twisting low and then jumping high in rhythm to the ancient song. Welcome to the Mesquakie Powwow's Grand Entry!

The Mesquakie Powwow, held near Tama, is more than just a party. Although everyone is welcome to attend, the powwow has special meaning for Native American peoples. Indians from all over the United States come to the powwow to dance with the Mesquakie. Mesquakies use the annual gathering as a time to honor their history through dancing, singing, and feasting. They also see it as a time to look forward and envision a better future. During the powwow, Indian kids learn to take pride in their past, but they also learn to become the leaders of tomorrow.

The Mesquakie celebrate their heritage in many ways. Many Mesquakies believe that drum music is sacred, so listening, singing, and dancing to the drum is a powerful experience. Powwow music is very old. The songs—many written before Europeans arrived in Iowa—celebrate a good harvest, hunt, or victory. Drummers proudly sing Mesquakie words to traditional melodies, reminding listeners

of a time before everyone spoke English. Older people teach kids how to sing along so the Mesquakie language is not forgotten.

Another important part of the Mesquakie Powwow is great Indian food and crafts. Hungry dancers and guests fill up their plates with Indian Tacos, frybread, and other treats. Native American artists sell jewelry, clothing, and other stuff.

The dancing, though, is what brings people together. Powwow dancers spend a lot of time creating their outfits by hand. Each outfit has a special meaning and expresses the spirit of the dance itself. The grass dancers, for example, wear shaggy suits with long bright fringe—when they dance, they sound like the wind in prairie grass. The fancy dancers, with their graceful shawls, look like butterflies. Good dancers know the basic steps, but have their own style. The best win prizes. There are special dance contests just for kids.

Finally, the Powwow emphasizes not only friendly competition, but also generosity. Elders organize giveaways so that people who need help can get money or food from the dancers. Kids learn that the Mesquakie still take care of each other, even though their lives have changed a lot in the last century. The young still learn from the old; the weak can still depend on the strong. The community needs everyone. Traditional ways endure, even now, and they make good sense.

Mesquakie kids love the powwow. They make friends, sing songs, and celebrate their people's history. Best of all, they learn how to dance old dances in new ways, preparing them to lead their people into the 21st century.

*–by Bridgett Williams-Searle*

Art by Mary Moye-Rowley

Festivals

# Put Iowa History on the Map

*–by Lin Ly*

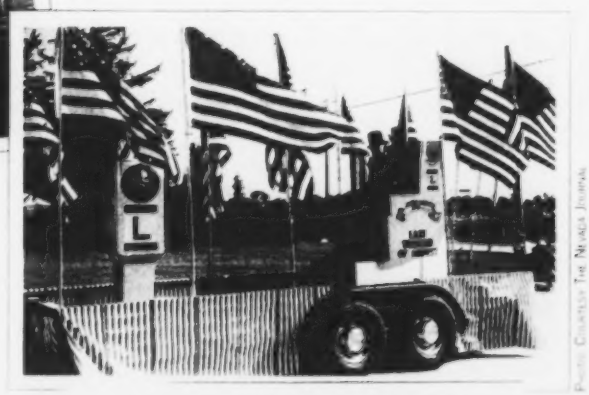

Photo Courtesy The Nevada Journal

Lincoln Highway Days Parade

Murals depicting Lincoln Highway Days in Nevada (above) and Pufferbilly Days in Boone (next page) are year-round reminders of the summer festivals that celebrate the history of these communities.

From trains to automobiles, transportation steered development of many Iowa towns. Towns such as Boone and Nevada in central Iowa flourished because of the transportation lifelines running through them. Both cities sit on the first highway to span the United States (the Lincoln Highway) and the first railroad across Iowa (the Chicago and North Western Railway). Both communities commemorate their transportation heritage during annual festivals.

In the early 1900s, farmers needed railroads to transport their products to market, and merchants in town needed railroads to deliver the goods they sold.

As automobiles became more popular, the demand for better roads increased. Unpaved rural roads were a muddy mess. Shopkeepers knew that better roads would mean more traffic coming to town—and that would be good for business.

Today, new roads often speed travelers around towns rather than through Main Streets. Festivals can pump new life into communities and downtown businesses by focusing attention back on Main Streets.

## Lincoln Highway Days

Established in 1913 as a memorial to Abraham Lincoln, the original Lincoln Highway spanned more than 3,000 miles between New York and San Francisco. Promoters routed it through Main Streets in communities throughout the country because the traffic through towns would be good for local businesses. About 379 miles of the highway crossed Iowa, said Bob Ausberger, state director of the Lincoln Highway Association. Today, much of the Lincoln Highway is known as Old Highway 30.

Nevada celebrated the first Lincoln Highway Days in 1984. That year, the festival marked the completion of an overpass that took the highway over the

(pronounced Ne • vā' • da)



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Chicago and North Western Railway tracks. According to Marge Toot, secretary and historian of the Lincoln Highway Days Committee, the overpass allowed access to businesses along the Lincoln Highway that had been isolated as transportation routes shifted.

"With the coming of new highways and interstates, the Lincoln Highway just about got lost," Toot explained. "We want to keep it alive."

Being located on what was once the main transportational artery through the nation "put Iowa in a very important part of history," said Mary Cooper, a member of the festival committee's board of directors.

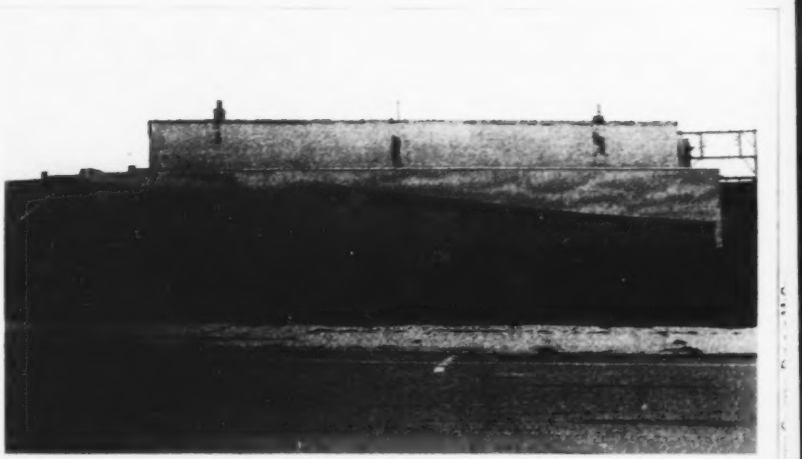
For example, the first motorized military convoy traveled through Iowa on the Lincoln Highway in 1919 with 56 military vehicles, 16 civilian vehicles, and almost 300 men.

Eleven-year-old Amanda Williamson of Nevada believes the festival is a good idea. "It just brings the town together," Amanda said.

Melissa Schwechel, 14, and Samantha Olson, 9, of Boone volunteer aboard a train that visitors may ride during Pufferbilly Days™.

## Pufferbilly Days™

This festival tradition began in 1977 to recognize Boone's railroad origins. Platted in 1865 as a railroad stop for the Chicago and North Western Railway, Boone is tied to railroad history. Inspired by local history and a children's song, Ogden school teacher Carylee Boyd had the idea to name the festival Pufferbelly Days.



Down by the station early in the morning
See the little pufferbellies all in a row
I can see the engineer pull the little lever
Puff puff toot toot off we go!

"I thought of Pufferbelly Days because it was a children's song and kind of indicated playfulness," said Boyd, who now lives in Hawaii. "Since (festival organizers) wanted a community celebration where people could come and play, I thought it made sense."

After some more historical research, the city changed "Pufferbelly" to "Pufferbilly" in 1978. The first steam engine, nicknamed Puffing Billy, was built in 1813 in England. Because they were small, the engines released smoke in puffs, said John Dawkins, track welder for the Union Pacific Railroad in Boone. Later, "Puffing Billy" became pufferbilly.

Pufferbilly Days™ attracts more than 70,000 visitors, and a 1990 study estimated that visitors spend nearly $1 million during the festival. Coordinator Jayne Smith said most of the visitors come from central Iowa.

Melissa Schwechel, 14, volunteers at the Boone and Scenic Valley Railroad, where festival visitors board for train rides. She sells popcorn and serves refreshments on the rides. "We get to celebrate our town and our heritage," Melissa said. "Pufferbilly Days™ is a fun time for Boone."

## Clowns, Soldiers, Explorers, & Bank Robbers:

# Iowa Celebrates People

*–by Cheryl Fusco Johnson*

Photos Courtesy Timothy Adler-Dolan

**Felix's son, Timothy Adler-Dolan, carries on the family's clowning tradition. "That's me with the big caboose!" Adler-Dolan said.**

Visit Clinton, Iowa the second weekend in June, and you'll see clowns everywhere. They march in parades. They do magic tricks at nursing homes, hospitals, and day-care centers. They pose for pictures in the park. What's going on? The Felix Adler Days Festival.

For nearly 50 years, Felix Adler clowned in the sawdust ring of what became the Ringling Brothers' and Barnum and Bailey Circus. He wore white makeup, baggy clothes, and a nose that lit up. Carrying a small, trained pig, Felix got laughs all over the country. Because he entertained the families of three U.S. presidents, Felix is often called "the White House clown."

The people of Clinton consider Felix their "contribution to the world of happiness." On June 17, 1895, Frank Spencer Bartlet Adler was born in Clinton. He left in 1910 to study pharmacy but joined the circus instead. As Felix, he coached other clowns and designed costumes, too.

Between circus seasons, Felix returned to Clinton to train animals. Since pigs quickly outgrew his acts, Felix taught more than 360 piglets to walk on two legs, climb a ladder, and slide down a slide. Felix staged Christmas shows in Clinton, too, and donated the profits to local charities.

Felix died in 1960. In 1989, he was inducted into Delavan, Wisconsin's Clown Hall of Fame. That same year, a government grant helped Clinton sponsor its first Felix Adler Days. Clowns from all over the country came to honor Felix.

Other Iowa cities hold festivals to honor people, too. Since 1972, Hopkinton's annual Civil War

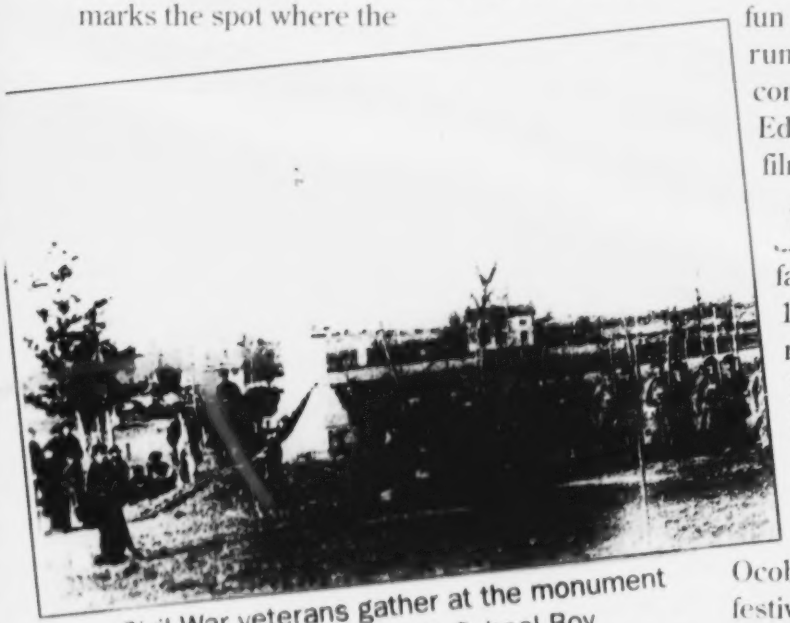
Days has honored Iowa's soldiers. During the Civil War, 104 young men—nearly every male student attending Hopkinton's Lenox College—joined the Union Army. When the war ended in 1865, a twenty-foot marble monument was built on campus to honor the School Boy Unit.

Held the first weekend in June, Civil War Days includes flag raising, parades, museum exhibits, worship services, and battle reenactments. Pioneer crafts, including soap-making, quilting, and candle-making, are demonstrated. A military ball, square dancing, and fireworks cap off this two-day festival.

Explorers Meriwether Lewis and William Clark are honored in Onawa the second weekend in June. The Lewis & Clark State Park in Onawa marks the spot where the famous explorers camped on August 10, 1804. Onawa's annual Lewis & Clark Festival features a reenactment of the explorers' river landing and campsite. A full-sized replica of their 55-foot keelboat is displayed. The three-day festival also includes trap setting and fire starting contests, fun runs, and concerts. Educational films are shown, as well.

The Lewis & Clark keelboat replica at the state park near Onawa.

Postcard Courtesy Lewis & Clark State Park



Civil War veterans gather at the monument honoring Lenox College's School Boy Unit. This photo was taken in the 1870s-80s.

Photo: Lewis Collection, ISHSL Iowa City

Jesse James Days in Corydon recalls a famous event in that town's history. On June 3, 1871, the notorious James-Younger gang robbed Corydon's Ocobock Bank. During the 1980s a different kind of economic peril—a farm crisis—threatened Corydon's well-being. City leaders planned an annual Jesse James festival to help the region's economy. During the festival, actors reenact the Ocobock robbery. Careful not to glorify criminals, festival planners also stage the robbers' defeat in Northfield, Minnesota. Museum exhibits, a car

show, parades, an arts and craft show, and musical performances are held as well.

During Jesse James Days, Corydon's population doubles as tourists from Iowa and nearby states stream into the city. Iowa cities that host historical festivals warmly welcome crowds of visitors. People from other cities and states help make Iowa's festivals financially successful. Festivals help Iowa preserve its past.

Emily Johnson, a member of The Goldfinch Children's Advisory Board, clowns with a troupe at her church in Fort Dodge.

## Digging Deeper

❶ Many Iowa festivals are inspired by historic events people. Can you name some in addition to the festivals covered here?

❷ How do today's festivals allow or encourage people to participate in history?

❸ Who is your hero? What kinds of things would you include in a festival to honor your hero?

❹ How would you plan a festival commemorating an event from the history of your community?



# Clowning Around

In a few simple steps, we can show you how to be a real clown! For starters, what kind of character do you want to be? Silly? Serious? Maybe even a clown dogcatcher? Once you've chosen your character, it's time for makeup.

For a whiteface foundation, apply water-based pancake makeup. Look for this specialty makeup in party or costume shops. Next, use a black eyebrow pencil to highlight features. Draw lines that tell what kind of mood you're in—happy, sad, or goofy. So that your face can be seen even from far away, try an assortment of greasepaint colors. Red, yellow, and blue are popular and will make you the hit of any party. Apply the colors with small paintbrushes, and use baby powder to powder your face lightly to keep your makeup set (especially when it's hot). To remove makeup, try olive oil with towels, tissues, or cotton balls. Finally, use soap and water or cold cream to remove all the oil.

Becoming a clown is great fun. And it can lead to other cool activities for you and your friends, like planning skits, games, or even staging a backyard clown festival of your very own. So go ahead, be a clown!

*–by Benton Sun*



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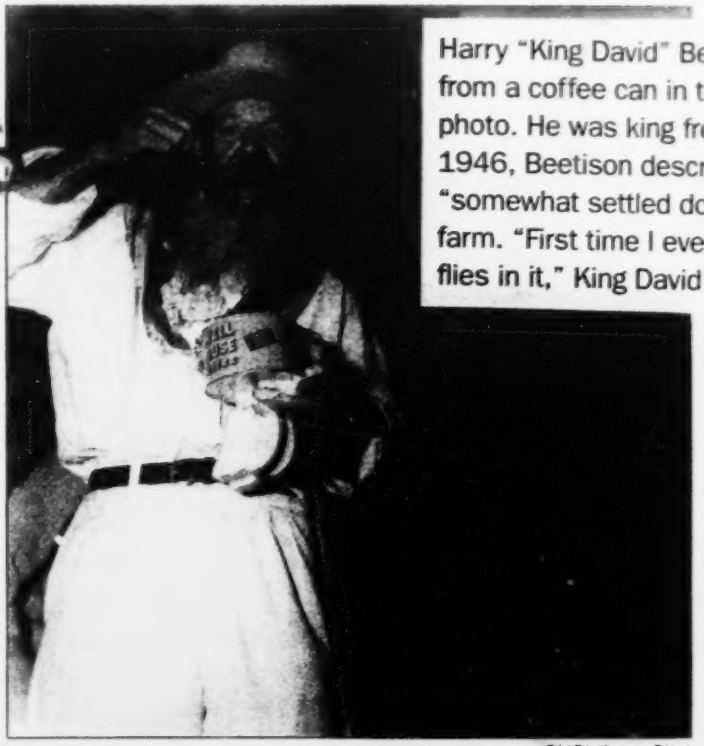
# Hoboes find a Home in Britt



Harry "King David" Beetison eats his chow from a coffee can in this 1946 Hobo Days photo. He was king from 1937 to 1939. By 1946, Beetison described himself as "somewhat settled down" on a Nebraska farm. "First time I ever saw the stew without flies in it," King David added.

SHSI (Iowa City)

hobo: someone who follows the railroad, sleeps/lives in rail yards, in box cars, in woods or along rivers. Has a trade or craft and works from time to time to support himself. Not to be confused with a bum!

It all started when a couple of men from Britt wanted to put their north-central Iowa town on the map.

In 1899, Truman A. Potter and Thomas Way read a story in a Chicago newspaper about a Tourist Union Convention. They wrote to hobo president Grand Head Pipe (Charles) Noe, begging him to consider Britt for the 1900 hobo convention.

Noe visited Britt and was impressed with what he found. Many freight trains passed through the town of 1,540. He liked the black soil of Hancock County, which he described as "springy" to the step of walking delegates (tramps). The men representing Britt promised the hoboes a full deed to the city, two days of slumgullion, and that all dogs would be muzzled for the duration of the convention.

As the day for Britt's first hobo convention drew near, newspaper reporters from Boston to San Francisco picked up the story. Britt grew by the hour as reporters, detectives, politicians, and ministers flocked to the convention site. No one knew if any real hoboes would show up. But they did. Hoboes from across the country hopped freight trains bound for Britt.

Reporters were suspicious that the whole convention was a hoax. But they played along, and their highly embellished stories shone the national spotlight on the little town of Britt. They wrote about the five-mile race between a pacing horse and two hoboes on a tandem bicycle (the horse won). They described the hobo foot race that took so long to run the stopwatch wore out.

The hobo convention wasn't held in Britt again until 1933. Except for a few years during World War II, it's been held there during the second weekend in August ever since.

tourist: slang for various social degrees of tramps and hoboes

tramps: those who wandered the country on foot

slumgullion: also known as mulligan stew; the classic hobo meal made from whatever is on hand.



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# Art & Music Festivals

## Commemorate & Inspire Creative Iowans

**by Dorothy Francis**

Artist Grant Wood traveled the world—but came home to Iowa to paint the rural scenes he knew best.

Born on a farm near Anamosa in 1891, Wood showed outstanding artistic ability as a child. After high school he studied art in Minneapolis and Chicago. He accepted a teaching position at the University of Iowa in 1934.

Wood's painting, *American Gothic*, is probably the most caricatured painting in the world. Go to the Grant Wood festival in Stone City and you can step into your own version of Wood's famous painting. The real "Gothic house" is in Eldon, but you can visit a replica built in Stone City and stand behind cutouts of the famous couple (in both kid and adult sizes) for a photo opportunity in this historic scene. Festival visitors who dress as the American Gothic couple can win free admission.

Wood died in 1942. Thirty years later, The Grant Wood Festival was established to honor both Wood and the early Irish immigrants who settled in Stone City. Wood chose this area as the site of his art colony during the summers of 1932-33.

Held the second Sunday in June, the festival annually recreates the art colony atmosphere. In 1998, about 80 artists exhibited their work at the festival. Visitors can take guided bus tours of historic Stone City, view an exhibit of Grant Wood paintings, and attend dramatic and musical presentations.

If you're into music, especially jazz, you may want to visit Davenport the last week of July. Here people celebrate the Bix Beiderbecke Memorial Jazz Festival. Concerts throughout the festival pay tribute to the memory of musical genius Leon "Bix" Beiderbecke.

Born in Davenport on March 10, 1903, Bix was



20

# BIX LIVES

a 'play-by-ear' musical prodigy. Teachers gave up teaching him to read music. When his dad brought home a record by the Original Dixieland Jazz Band, Bix listened to it hour after hour. With his own money he bought a used cornet. And he practiced. And practiced. At last he could play tunes such as "Margie" and "Tiger Rag."

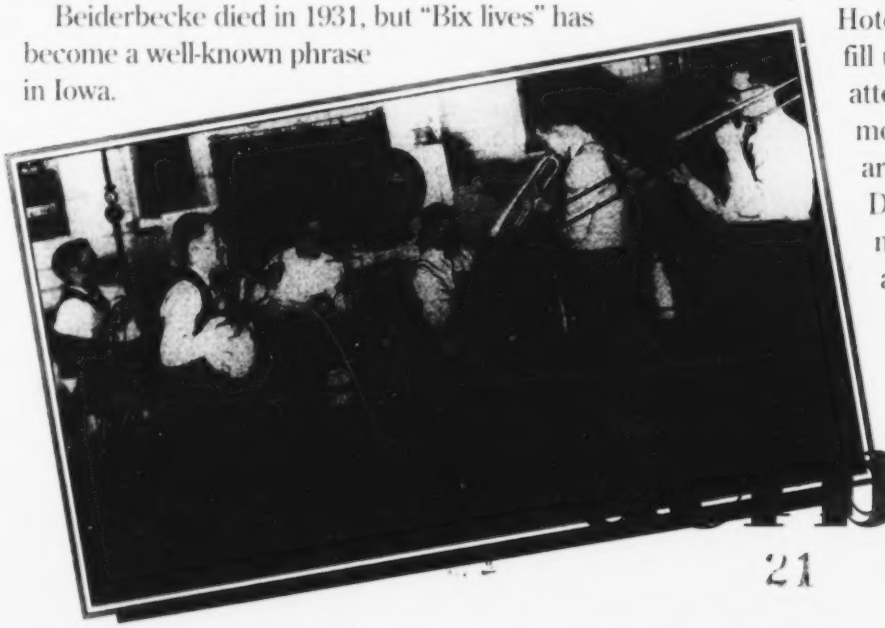
Bix attended a private school near Chicago but never learned to read music. Discouraged at age 22, Bix returned home. He enrolled at the University of Iowa, but refused courses unrelated to music. As a result, his college days lasted about three weeks and he resumed playing. He played so well that he could join famous band leaders such as Paul Whiteman, the Dorsey Brothers, and Louis Armstrong. But he often lost jobs since he couldn't read music.

Beiderbecke died in 1931, but "Bix lives" has become a well-known phrase in Iowa.

Is **music** your gig? Then don't miss the Summer '99 Goldfinch: **"Music in Iowa"** You'll learn more about Bix and lots of other Iowa musicians. If you have a story, poem, or idea you'd like to submit for it, please **write us!**

He "lives" through more than 200 recordings and a wealth of memories. The Bix Beiderbecke Festival is an extraordinary monument to an extraordinary musician.

If you want to attend the next Bix Beiderbecke festival, plan ahead. Hotels and restaurants in the area fill up quickly. Nearly 20,000 people attended in 1998. In addition to promoting appreciation of music and arts, festivals like the ones in Davenport and Stone City promote civic pride for host cities and bring financial gain since visitors come with housing needs, appetites, and money to spend.

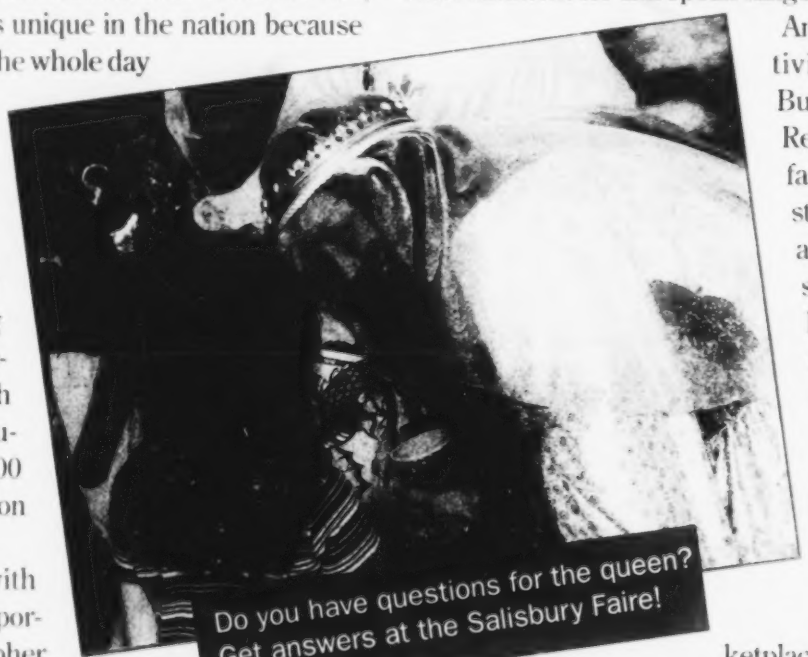


becke

# History Makers:
## Finding History at an Iowa Renaissance Fair

If you're looking for a fun lesson in Renaissance history, a Renaissance fair is a good place to find a fun—but not always an accurate—representation of history in the Middle Ages.

But the Salisbury Faire is different. Held the third weekend in May at Water Works Park in Des Moines, the Salisbury Faire is unique in the nation because of "Education Day." The whole day is just for kids. School groups that register in advance come to the festival on Friday to learn what life was really like in Europe during the Renaissance (approximately the 14th through 16th centuries). More than 1000 kids attended Education Day in 1998.




Kids can speak with actors and actresses portraying King Christopher and Queen Elizabeth of England and members of their royal court—jugglers, musicians, magicians, and comedians. Activities help kids learn about social classes in the Middle Ages. The few people born into nobility enjoyed wealth and privilege. The rest, peasants, weren't so lucky. Kids also learn how the black plague didn't respect boundaries drawn between rich and poor during the Middle Ages. People suffered and died from the disease regardless of their place in society.

In the jousting tournament, knights dressed in armor sit atop horses and duel with a special weapon called a lance. Jousting was once a popular form of entertainment for European kings and queens.

Another popular activity is Bag Your Buddy. To play this Renaissance game, fairgoers stand on stumps about 10 feet apart. They swing a straw-filled bag hanging from a nearby tree back and forth and try to knock their opponent off the stump onto the straw-covered ground. In the festival's marketplace, vendors sell artwork, pottery, jewelry, clothing, and hair pieces like those worn during the Renaissance. As with many other festivals, one of the most popular attractions is the food, such as turkey drumsticks.

The fair helps raise money for Salisbury House, a Des Moines mansion filled with furnishings, paintings, and other antiques, many of which date to the Renaissance.

*–by Katherine House*



22

PHOTO COURTESY: THE SALISBURY HOUSE

# Nordic Fest

Norwegian immigrants began arriving in Decorah in the 1850s. They maintained strong ties to Norway and kept their cultural traditions alive in succeeding generations. The community's decision to organize a festival celebrating their common heritage was no surprise. What surprised the community in the festival's early years was how quickly the festival caught on and how much it grew.

First held in 1967, Nordic Fest hasn't lost sight of its original goal: to be a community-wide ethnic celebration with family appeal.

Norwegian arts and crafts, folk music, traditional dances and food help Decorah residents share their heritage during Nordic Fest. Nearly all Decorah-area residents and visitors claim Norwegian ancestry during the last weekend in July.

PHOTOS: SHSI (IOWA CITY) JOAN LEMMING ZIOS COLLECTION

**In these 1972 photos, folk dancers (top) and a Viking ship (center) entertain crowds along the parade route. In the bottom photo, two young women in Norwegian costumes serve a traditional soup.**



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# Dear Diary...

Do you keep a diary or journal? Do you invite other people to read it? Alice Savage did!

Alice started keeping a diary when she retired from teaching and moved into a stone house in the country near Salem, Iowa. But it wasn't a typical diary. Alice wrote letters (usually three to six pages of single-spaced typing!) describing the events of her days and full of news shared by relatives. She typed multiple copies of each letter using layers of carbon paper between thin sheets of paper. Alice placed one copy in a scrapbook, then mailed the rest to members of her extended family. When relatives answered her letters, she included those (along with drawings and photographs) in her scrapbook diary, too.

Alice's scrapbooks, preserved in the State Historical Society of Iowa (Iowa City) archive, help us learn about life in southeast Iowa in the 1970s. Read these excerpts from her letters to learn about the Midwest Old Threshers Reunion in Mt. Pleasant—a festival Alice recommended attending!

Alice Savage and her dog, Kai, in 1976.

May 7, 1975

Dear People,

Barbara [Masters] says her Law classes don't start until the day after Labor Day this fall and they hope to visit me the week before so they can take in the Old Threshers Celebration. I hope they can make it. I know any of you would enjoy all the activity going on the five days before (or ending on) Labor Day. It would be lots nicer to go early in that period because the last two days—Sunday and Labor Day—are popular days and the place is literally packed.... They add new things all the time and I think there will be plenty to see. I hope the rest of you can see it, too, some day.

June 28, 1975

I am looking forward to seeing the Masters at the end of [August]. [They] plan to take in the Old Threshers' Celebration on the first day.... More and more things are added until one can hardly see everything at one time now. The new interurban and street car lines give one quite a ride south of the grounds now and the little train takes one around the north end as usual.

**threshing:** removing grain from straw and chaff. The Midwest Old Threshers Reunion celebrates the time when farmers used steam-powered equipment for threshing.

August 30, 1975

The Masters spent time at the Old Threshers on Wednesday and most of Thursday.... They were surprised that so many things were free and others not expensive. For example, Eliot bought a beautiful Indian spear head for only $3. When the Masters took a picture of a cart drawn by two donkeys, the owner took the children for a ride free.

A **pageant** had been prepared for Thursday night and again for this coming Sunday night. It ... is called "Two Centuries Between Two Rivers" and is the story of the last 200 years of Iowa history. Iowa lies between the Mississippi and Missouri Rivers. Lizzie was telling me some of the highlights of this pageant. They have the covered wagon scenes where a yoke of oxen draw a wagon on the way west ... scenes of the Quakers befriending runaway slaves ... **threshing** scenes where the wheat is threshed in front of the grandstand with an old threshing machine, another scene shows the women cooking a big threshing **dinner** and then the men eating. I think this scene shows an oldfashioned ice cream maker which made real ice cream. Lizzie said all that food made the audience's mouths water....

This has turned out to be such a nice summer for me.

Much love to all,

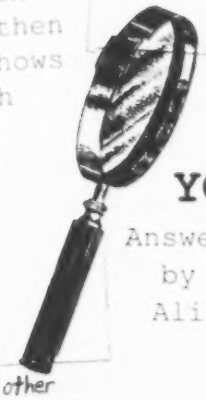
Alice

**pageant:** colorful play to celebrate a legend or historical event.

September 30, 1975

Dear People,

The paper said that the Boosters Club of Mount Union (a tiny town near here) grossed over $15,000 by operating the village store, the popcorn stand and the tavern at the Old Threshers Reunion this year. They sold about 5,000 dill pickles on a stick, 10,000 licorice whips, 600 gallons of cider, 500 pounds of cheese, 700 sunbonnets, 400 fancy garters, 2,000 beef jerky, 75 dozen giant suckers and 150 hickory walking canes! It was all sold by volunteer labor from about 90 families in the community.



## WANTED:

Diary Detectives

## YOUR MISSION:

Answer questions generated by these excerpts from Alice Savage's letters.

## THE SEARCH FOR CLUES

begins on the next page

*Dinner for the crew: Farmers in a community helped each other during threshing time. While the men and boys worked in the fields the women and girls worked together preparing the noon meal for the ravenous crew. Imagine preparing a huge meal for 20 or more people without modern kitchen equipment such as refrigerators gas or electric ovens and running water! ?.!*



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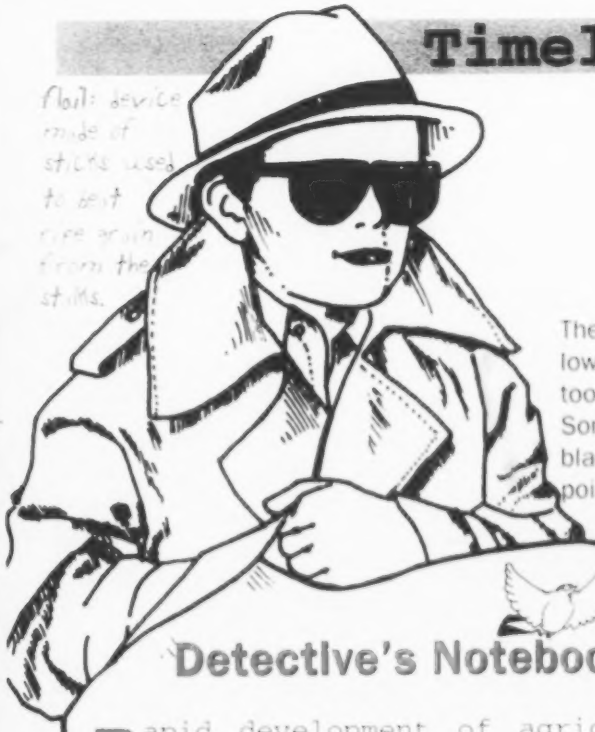
# Timeline to a Festival!



flail: device made of sticks used to beat rice grain from the stalks.

Mechanization of farming well under way. Machines helped farmers become more efficient and farm more ground.

**1830s**

The first farmers in what is now Iowa farmed with hand-operated tools like the flail and the scythe. Some farmers believed the iron blade of a wooden plow would poison the soil!

**1850s**

Mid 1800s–farmers used steam-powered equipment to replace the labor of men and horses. Accounts of one early steam tractor claimed the machine replaced the labor of 6 men and 12 horses.

**1**

## Detective's Notebook

Rapid development of agricultural equipment in the 1850s produced machines that helped make the hard work of farming a little easier. As farmers acquired new equipment, the old machines were often "put out to pasture" behind a barn to rust. For some farmers, it became a hobby to restore and maintain abandoned farm implements.

That's how the Midwest Old Threshers Reunion in Mt. Pleasant got started. People who restored antique equipment wanted to share their interests and growing collections. In addition to steam engines and threshing equipment, the event features antique tractors, cars, historical exhibits, craft shows, and demonstrations of how crops were planted and harvested using steam-powered equipment. Visitors experience prairie life in Log Village, an 1850s pioneer setting. Snipe Run, a 1900s frontier town recreated on festival grounds, offers spelling bees, hymn sings, and stage shows throughout the festival.

Steam-powered equipment at the Old Threshers Reunion.

Kids love riding the restored steam-powered merry-go-round, trains, and trolleys. And, typical of noon meals for threshing crews, there is always plenty to eat!

scythe: mowing tool consisting of a long curved blade on a long bent handle

'0s

1890s

1892–John Froelich of Iowa builds the first gasoline-powered tractor that propelled itself forward and backward.

1920s–gasoline-powered tractors become available to farmers.

1930s–Many old steam engines and threshing equipment were abandoned as farmers switched to gasoline-powered tractors.

1950–First Midwest Old Threshers Reunion held in Mt. Pleasant. Several thousand people attended. Fifteen steam engines and eight separators were on display.

1900s

1998–An estimated 150,000 people from across the country and around the world attended the 49th Midwest Old Threshers Reunion. The 160-acre festival grounds were packed with things to see and do!

# Be a diary detective!

**❶ Why do you think Alice Savage was so excited about having relatives from the eastern United States (Barbara Masters' family) visit during the Old Threshers Reunion?**

**❷ What were some of the attractions the Masters family saw at Old Threshers?**

**❸ The historical pageant Alice described was a highlight of the 1975 Old Threshers Reunion. How would you act out the history of your town or school?**

**❹ Alice wrote that more things are added to the festival each year. What activities did the Goldfinch Detective discover at the reunion besides steam engines and threshers?**

**❺ The Old Threshers Reunion has grown steadily—both in attendance and attractions—since the first one was held in 1950. Why do you think people are attracted to a festival that celebrates old-fashioned ways of farming?**

**❻ Have you ever been to the Old Threshers Reunion? If you have, the Goldfinch Detective would like to hear about your experiences! Address your letters to *The Goldfinch*, 402 Iowa Avenue, Iowa City, IA 52240-1806.**



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# Iowa Festivals In Motion

*–by Jan Wolbers*

Photo: Courtesy Des Moines County Historical Soc

Imagine riding your bicycle up a slippery, narrow, impossibly steep brick alley that is so crooked that it was christened by *Ripley's Believe it or Not* as the "crookedest street in the world." Now imagine riding up this alley as fast as you can—as many as twenty times!

If you can imagine that, you have an idea of what it's like to ride in the Snake Alley Criterium, an annual bicycling event held in Burlington, Iowa. The route of this criterium is circular and is about a mile long. Different races in the Criterium require varying numbers of laps around the course.

The Snake Alley Criterium is held on Memorial Day weekend and attracts some of the best bicyclists from across the United States and beyond. Racers have come from England, Canada, and other countries to race up the world's crookedest street!

The Snake Alley Criterium began in 1983 when an existing Burlington bike race, the Crapo Park Criterium, moved to the downtown area to take advantage of the winding alley. The Snake Alley climb is a feature of the race that is both "loved and hated" by the riders, according to race promoter Newt Colburn.

Whether you're walking, driving, or riding a bike, Snake Alley is a tricky street to navigate.

A **criterium** is a bicycle race of a specified number of laps over public roads which are closed to normal traffic during the race. Criterium is a French word for *competition*.

This race is one of the longest running criteriums in the state, according to Colburn. It has steadily grown in popularity, and last year, approximately 400 racers participated. Winners

receive prize money and earn respect from other racers and spectators. "This is a very difficult race," said Colburn. "It's prestigious to win the Snake Alley Criterium."

The Criterium is as much a race for the onlookers as for the racers, Colburn believes. "It's a great spectator event. In Criterium racing, you are just inches away from the action. You can cheer on terrific athletes from all over the world, and you are a part of it all."

Since 1987, athletes from all over the state have met in Ames to compete in the Iowa Games, an Olympic-style sports festival. The number of participants has increased from around 7,000 in 1987 to over 16,000 in 1998.

The summer games offer 42 different activities, and there is something for everyone. Some of the categories are: archery, diving, fencing, soccer, basketball, volkswalk, and wrestling. In 1992, the games were expanded to include winter games, which are held in Dubuque. The winter games have 13 categories of sports, including ice hockey, figure skating, and table tennis.

Participants aren't professional athletes—just Iowans of all ages who love sports and the pageantry of the Olympics. The Iowa Games have majestic opening ceremonies including a parade and the lighting of a cauldron. Gold, silver, and bronze medals are awarded to winning performances, but all participants are presented ribbons and tee-shirts.

Winning is not the most important aspect of competing, according to Jim Hallihan, executive director of the Iowa Games. "The best part of the games is fun. That's what sports is all about." Sportsmanship is the focus of the Iowa games, and many team sportsmanship awards are presented. "We've tried to emphasize the values learned through sports," Hallihan said.

**Snake Alley,** located in Burlington, has five half-curves and two quarter turns. Built in 1894, the street was designed to help horses navigate the steep slope without losing control. Bricks were laid at an angle to allow horses better footing as they descended.

The design didn't work out as planned. Drivers of horse-drawn carriages were able to maintain control of their rigs going down Snake Alley, but the horses often lost control going up.

Today, Snake Alley is one of Burlington's most popular attractions.

The Des Moines Register's Annual Great Bike Ride Across Iowa is very different from the Snake Alley Criterium. RAGBRAI® is not a race; it's a touring ride that is held annually in midsummer and lasts a full week. Participants ride their bikes across the entire state of Iowa. The route is different every year but averages 460 miles.

RAGBRAI® began in 1973 when two Des Moines Register reporters, John Karras and Donald Kaul, decided to bicycle across Iowa and write newspaper columns about what they saw along the way. They chose to ride from Sioux City to Davenport, and they invited all of their readers to come along. About 300 people showed up for



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**RAGBRAI® is a summer festival that rolls across Iowa.**

Mona Rhente

the start of the ride, and 114 riders completed the entire journey. After reading about the ride, many people wrote to the newspaper asking for another opportunity to participate.

Since this small beginning, RAGBRAI® is now known as the longest, largest, and oldest bicycle touring event in the world. The RAGBRAI® office issues week-long or day-long passes to ride, and approximately 10,000 people participate daily. A love of challenge brings many riders to RAGBRAI®. The ride is often difficult; riders have to contend with hills, sweltering heat, wind, and rain. "You get a great sense of accomplishment from finishing the whole ride," said Jim Green, RAGBRAI® coordinator. Green emphasized the importance of bicycle safety. "**Never** ride your bike without a helmet, even just to cross the street," he said.

Riders spend each night at designated host communities along the route that provide food, camping areas, and, according to Green, generosity aplenty. "We get to enjoy their wonderful hospitality," he said. "The communities work together and show themselves off to 10,000 Iowans," he said.

The friendships that develop over the week-long ride keep the riders coming back year after year. Veteran RAGBRAI® rider Roberta Benge of Mt. Pleasant has participated in seven rides. "I've met so many wonderful people," she said. "It's like a giant family reunion every year."

## Diary to Diary

Remember Alice Savage from the "Dear Diary..." story beginning on page 22? On the next page are excerpts from three more letters from her scrapbook diary. Here, she describes what happened when RAGBRAI® rolled through her community. Read her letters and compare her summary of the 1975 ride to the way RAGBRAI® is portrayed in the previous story, "Iowa Festivals in Motion." Savage predicted RAGBRAI® wouldn't last. Was she right?

Some readers may not agree that sports events like RAGBRAI®, Iowa Games, and the Snake Alley Criterium are festivals. "I would call them festivals because they're something the whole community can participate in even if they aren't in the sports," said Emily Johnson, a sixth grade member of our kids' advisory board. What do you think?

# Dear Diary . . .

## (Part II)

August 2, 1975

The Des Moines Register has sponsored a cross Iowa bicycle ride for the past few years. Last year so many people went on the ride that the two members of the newspaper staff who were in charge wanted to call a halt. However the newspaper liked the publicity so much they insisted on another trek this summer....The ride starts this Sunday from a little town called Hawarden, on the Big Sioux River. Around 3000 bicyclists will gather in this little town of 2,800. One of the leaders reminds Hawarden that each of these people will have to go to the bathroom at least once and all will expect to eat once or twice before leaving if they arrive the day before. Hawarden says they are ready! The ride is 450 miles and ends in Ft. Madison on Saturday. The last day's trip goes thru Mt. P. and I think it also goes thru Salem. ...It might be fun to watch some of the riders pass thru. Most of the riders will camp out at night altho they can get hotel reservations if they want. The riders string out as the day progresses but they all get to their evening destination eventually, or else drop out. Many of the towns along the way and even farm houses they pass will provide some cold drinks and light refreshments to the riders. The two men in charge thought less than 2000 last year was an unwieldly number—what will 1000 more be like? They try to avoid the main highways and get police escort part of the way. It is fun to read about, but at my age I'd groan to even think about going. ...Unless it cools off soon, they will really sizzle in the sun and 90 plus temperatures.

August 11, 1975

The Cross-Iowa-Bicycle-Ride ended in Ft. Madison Saturday.... There [were] around 4000 riders on this trek. You haven't officially made the trip unless you dipped the hind wheel of your bike in the water at Hawarden and the front wheel in the Mississippi River at Ft. Madison.

August 13, 1975

Salem served almost 1500 cycle riders on Saturday morning. They were given home made cookies and their choice of coffee or Kool-Aid. Everything was free. Mr. Glanzman in the grocery store got out a lot of store cookies and had a sign, "Help yourself." A number of riders slept in the Salem square. The whole place was left surprisingly clean.

I was shocked to hear that Mt. Pleasant was not as cordial to the riders. Our source of information is not always strictly reliable, but this must be partly true. I learned that Mt. Pleasant charged for everything they provided for the riders. Mt. P. charged a camping fee in the park, charged 5 cents for each one who used the toilets, and even collected 35 cents from each one who slept along the roadside ditches instead of in the park or camping area. When some tried to sleep in the cemetery they were run out.



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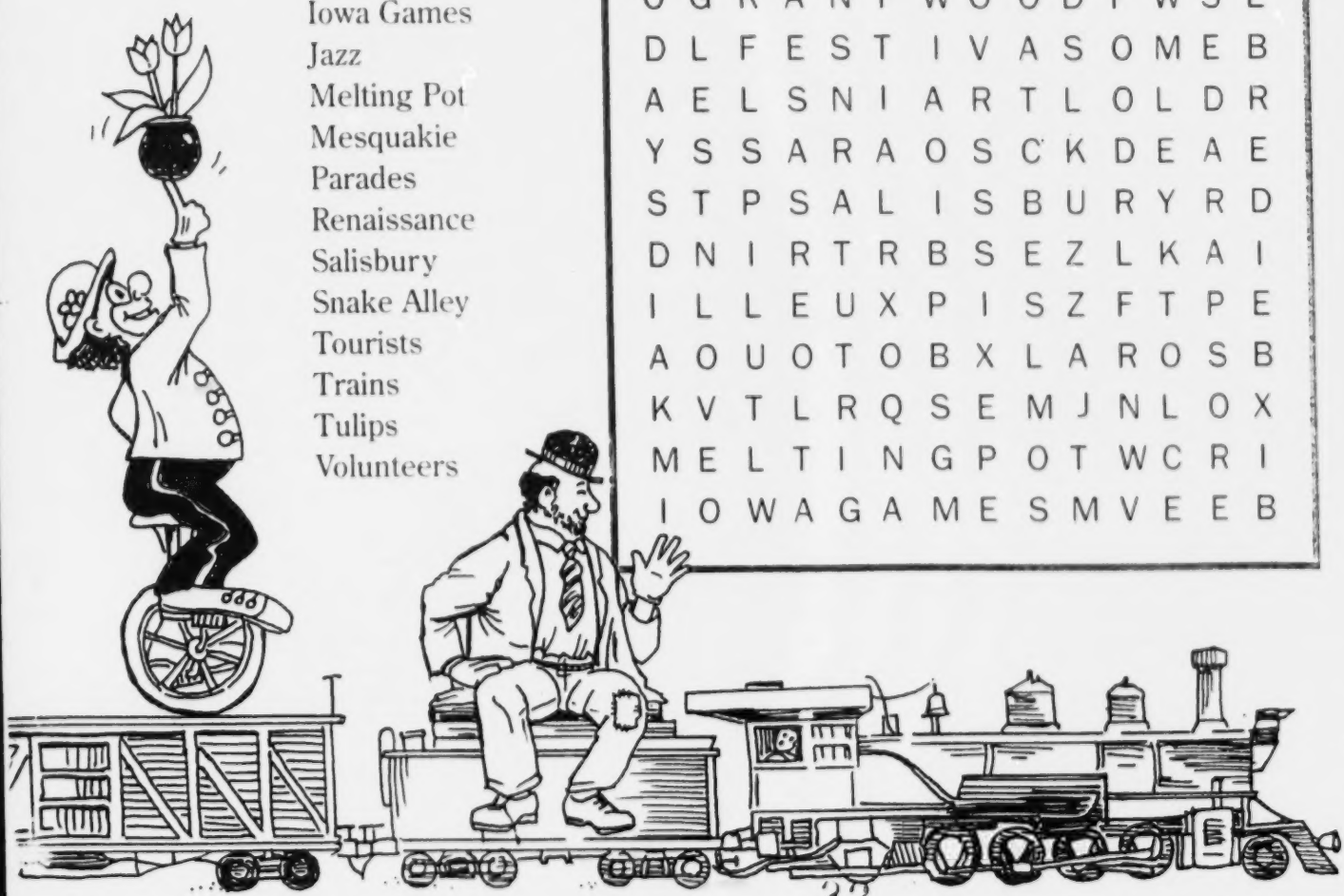
# Festival Word Fun!

Find the festival words hidden horizontally, vertically, and diagonally in this puzzle.

Bix Beiderbecke
Clown
Grant Wood
Hobo Days
Iowa Games
Jazz
Melting Pot
Mesquakie
Parades
Renaissance
Salisbury
Snake Alley
Tourists
Trains
Tulips
Volunteers

| | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| H | L | V | O | L | U | N | T | E | E | R | S | L | E |
| O | E | Y | E | L | L | A | E | K | A | N | S | G | K |
| B | A | M | E | S | Q | U | A | K | I | E | E | N | C |
| O | G | R | A | N | T | W | O | O | D | F | W | S | E |
| D | L | F | E | S | T | I | V | A | S | O | M | E | B |
| A | E | L | S | N | I | A | R | T | L | O | L | D | R |
| Y | S | S | A | R | A | O | S | C | K | D | E | A | E |
| S | T | P | S | A | L | I | S | B | U | R | Y | R | D |
| D | N | I | R | T | R | B | S | E | Z | L | K | A | I |
| I | L | L | E | U | X | P | I | S | Z | F | T | P | E |
| A | O | U | O | T | O | B | X | L | A | R | O | S | B |
| K | V | T | L | R | Q | S | E | M | J | N | L | O | X |
| M | E | L | T | I | N | G | P | O | T | W | C | R | I |
| I | O | W | A | G | A | M | E | S | M | V | E | E | B |



# To all Goldfinch Travelers: Plan your own trip through time, traditions, & Iowa!

Wild Rosie and Goldie posted some additional festival notes on their bulletin board to help you plan your own tour of Iowa festivals. A good place to start: get an Iowa Travel Guide (need one? call 1-800-345-IOWA) and a road map. Plan visits to some of the festivals we've covered or choose some of the other great celebrations we didn't have space to include.

- Which festivals would you visit? Why?
- Collect brochures or other information from the festivals you select by writing or calling the sources listed. Remember to get your parents' permission before calling long distance.
- Use the road map to calculate the distance between where you live and the festivals you'd like to attend.
- Plan an itinerary and budget for your trip. Will you stay overnight? How much do you think you'll spend on meals, snacks, activities, and souvenirs?

Send *The Goldfinch* a copy of your travel plans. We may post your report on a website we're developing for Goldfinch readers. We'll publish the web page address as soon as it's up and running.

## THE GOLDFINCH BULLETIN BOARD

While many festivals focus on historic times, places, and people, there's one attraction with a more futuristic appeal. Each June, "Trekkies" beam to Riverside, Iowa, future birthplace of Captain James T. Kirk. This famous future Iowan will be born on March 21, 2228, and will one day explore galaxies as commander of the USS Enterprise.

**www.easterniowatourism.org**

Tour a "virtual powwow" at this web site. You'll see dancers' outfits, hear powwow songs, and learn more about American Indian culture.

**www.si.umich.edu/CHICO/MHN/powwow_new/visit**

Want to know more about Iowa sports festivals?

Iowa Games
1-800-964-0332
or write
PO Box 2350
Ames, IA 50010

Snake Alley Criterium
(319) 752-0015

Hobo Days
1-515-843-3867
or write Britt
Chamber of Commerce
PO Box 43
Britt, IA 50423

RAGBRAI
1-800-I-RIDE-IA
or write
PO Box 922
Des Moines, IA 50304-0922

**www.ragbrai.org**

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402 Iowa Avenue
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ATTN JANE E HENSON
2805 E 10TH ST SUITE 120
BLOOMINGTON IN 47408-2698

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